

THE
GUIDE TO HOLINESS.

FEBRUARY, 1853.

ORIGINAL.

CHRISTIAN PERFECTION.

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VISITING THE SICK AND NEEDY ANOTHER PART OF CHRISTIAN
PERFECTION.

THAT another branch of Christian benevolence, and which is a fruit of Christian perfection, is exemplified in visiting the sick, the poor, the widow, and the fatherless, and administering to their necessities, whether of body or mind, must be evident to every well-informed, reflecting mind. It seems that such is the state of human society, that there are always objects of distress to be relieved, and that they call forth this spirit of benevolence in an eminent degree; and it cannot be shown in a more lovely manner by the holy Christian, than in thus relieving their wants, soothing their sorrows, and pouring into their hearts the consolations of the Gospel. This, indeed, appears to be one of the peculiar excellencies of pure Christian love — that it creates in the hearts of all its professors that feeling of sympathy, which prompts them to acts not only of justice between man and man, but also to acts of charity to the poor and needy. Hence, all such run with delight to the abodes of wretchedness, to the chamber of the sick, the

cottage of the widow and fatherless children, and pour into their hearts the consecrated oil of Divine love, to cheer them on their weary pilgrimage, and to raise them as far as possible above the billows of affliction, which are rolling over their heads.

And let it not be thought that the benefit is all on the side of those who are the recipients of the bounty. "Charity is twice blessed," both by the giver and receiver. There is a luxury in doing good to others, while

"The cold, unsympathizing heart ne'er gained a good."

Allowing this to be correct, it follows of necessity, that in the same proportion that this holy principle of Divine love predominates in the heart, will its operative effects be seen in the life and conduct of its professor. A man, therefore, who has this religion in its perfection, will furnish an evidence of its existence by giving in proportion to his income, and thus distribute among the needy the bounties of a liberal mind. He that does this from a pure motive, and with a discriminating judgment, selecting the objects of his charity with discretion, will find an ample recompense in his own bosom; for thus runs the Divine promise: "He that watereth shall be watered again," and God shall pour upon all such the plentiful effusion of his Spirit, and they shall have their "barns filled with plenty." Without making this the motive of his conduct, but acting simply with a desire to do good, to lessen, as far as possible, the ills of human society, to meliorate the sad condition of the sick and needy, he can retire within himself, and calmly submit himself to God, fully believing that He will make all things contribute to his present and future peace and prosperity. Yet it will be found true at last, that

"Honesty, even by itself, though making many adversaries,
When prudence might have set aside, or charity have softened,
Evermore will prosper at the last, and gain a man great honor
By giving others many goods, to his own loss and hindrance."

Yes, an honest purpose will bring a man through many a peril, bear him up, if it be accompanied by faith and love, amid the conflicts of life, and make him shine at last in all the lustre of his

own peculiar character. The tongue of the hypocritical worldling may malign him, the lips of the envious fool may pout at him, and the heart of the malevolent pharisee may hate him, still, if he hold fast his integrity, act continually from an upright motive and a pure heart, distributing his charities with a liberal hand, the lips of the poor will bless him, the prayers of the pious will ascend to God in his behalf, and God himself will bless him with his approving smiles, his own conscience will not only acquit him, but speak in accents of peace to his soul, and amidst all his toils, he can look up to God, by faith in Jesus Christ, knowing that "all things shall work together for his good."

The difference between the holy man and the proud pharisee in doing these works, is this — the latter does his works to be "seen of men," the former does his simply to do good; the latter acts from self-interest, the former from the interests of others. The holy Christian gives because God has commanded him; the pharisee, because he hopes to gain the applause of his fellow men: the latter lays up his treasure upon earth; the former lays up his treasure in heaven: and while the corrupt pharisee misses both the approbation of God and the approval of all good men, the holy Christian secures both, and at the termination of his life, can look back with a lively satisfaction upon a life that has been sincerely consecrated to God, in the service of his fellow men, and at the same time look forward with a bright anticipation of securing the approval of his Judge, who will say unto him, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye fed me, sick and in prison, and ye visited me."

The many texts of sacred Scripture, which enjoin this as a solemn duty, render it certain that no man can have a just claim to the character of a holy Christian, who neglects to discharge it. "The poor ye have always with you, and whensoever ye will ye may do them good." "He that giveth to the poor, lendeth unto the Lord, and look, what he hath laid out shall be paid him again." These, and other similar texts, make it indisputably certain that this is not only a duty which we are to perform in a formal manner, but that it is the distinguishing characteristic of

of the holy Christian, and therefore forms an infallible criterion, by which we may judge of the genuineness of his religion. He, therefore, that labors merely for the accumulation of wealth to enrich himself and family, and shuts up his bowels of compassion towards the poor and needy, gives the lie to his profession, and puts an argument into the mouth of the infidel against the reality of his religion. He that can hear the cries of the widow and fatherless, without extending to them the help he can afford to give, that can pass by the sick and not visit them when it is in his power to do so, gives but a sorry evidence that he belongs to Christ, and were he to pray with ever so much apparent feeling, preach with ever so much apparent eloquence, and write with all the zeal of an apostle in favor of holiness, he can furnish no substantial claim to the character he has assumed; his practice contradicts his profession, and stamps his character with the indellible mark of hypocrisy. So far from answering the end of his calling, he defeats it by casting a slur upon the pure religion which he professes to venerate, and opens the mouths of infidels to blaspheme that holy Name by which he is called. On the other hand, those who discharge these duties with a pure motive, exhibit in the most emphatic manner the perfection of their Christian character, and thereby furnish an irrefutable evidence that they enjoy, provided other tempers and duties have their due place and weight, the blessing of sanctifying grace.

Indeed, I cannot conceive how it is possible for a man to be filled with this holy love, with that burning charity which distinguishes the sanctified Christian, to have at the same time that cold, contracted heart, which characterizes the miser — that littleness of soul, that debases the man that makes his gold his god. No, it cannot be. We might as well expect the warm latitudes of the equator to be frozen up by the frost of the North pole, as to expect to find these unholy guests within a sanctified heart. True love to God and man will always show itself in correspondent conduct, not only in prayer and praise and a loud profession of an experience of the grace of sanctification, but also, and more especially, in deeds of charity towards the sick and needy. “If we love not our brother, whom we have seen,

how can we love God, whom we have not seen?" "If we see our brother have need, and shut up our bowels of compassion toward him, how dwelleth the love of God in us?"

But the sick, whether rich or poor, have an imperative claim upon our attention on all suitable occasions. That tender sympathy, which is an inseparable accompaniment of perfect love, will invariably show itself in acts of kindness to those who are confined to beds of sickness. Those who do this as they ought, not only soothe the hearts of the afflicted, but it reminds them more impressively than mere words can do, of the weaknesses of human nature, of the shortness and uncertainty of mortal life, and thus leads them to make a just estimate of the worth of these transitory things and enjoyments.

As a motive to this duty, let us follow the Saviour to the house of Lazarus, whom he even raised from the dead, so strong was his love for his friend, and for his sisters, Mary and Martha. And what will not this burning love impel its possessor to do for those he loves! He will go through fire and water to serve the object of his love. The strong affection which binds hearts together, as the Saviour's heart was bound to Lazarus, and to Mary and Martha, will draw forth all the tender sympathies of the holy heart, and lead them forward to do acts of charity and kindness unheard of by those who are strangers to this heavenly principle, and cannot, therefore, be appreciated by those whose dull, phlegmatic hearts dictate to only that selfish conduct, which marks the character of the worldling, and the spendthrift, or the meanness of the contemptible miser. And surely, never could a brighter example be set of assiduous attention to the sick and the distressed, than that which the Divine Saviour has left upon record, not only in his personal attendance upon the sick and afflicted, but also in answering the calls of their friends, whenever they came to him in their behalf. With such a lovely example before us, how can we refrain from "following his steps!" And if he exhibited such strong affection for Lazarus, for Mary, for Martha, and hundreds of others with whom he had intercourse in the days of his incarnation, surely those who imbibe his spirit, who are transformed into his likeness and have put on his image, must

imitate him, in some measure at least, in his burning love, in his ardent charity, and follow his steps in visiting the abodes of wretchedness, in administering counsel and consolation to the sick, and in making the hearts of the widow and fatherless to rejoice.

Now, do not those who discharge this duty with fidelity, answer most emphatically the end of their calling? And do they not, therefore, exhibit that perfection of character, which distinguishes the holy Christian?

This heavenly disposition shows itself, not only in our individual intercourse with our friends and neighbors, but also in providing asylums for the poor and needy, hospitals for the sick, and retreats for the various classes of the forlorn and distressed among mankind. And I cannot but regard these institutions, which exist in our own and other Christian countries, as evidences of that benign principle of Christianity by which it is preëminently distinguished from all other systems of religion. Heathenism knows it not, though it created splendid temples for the worship of its gods and goddesses, had its circuses, its forums, its theatres, &c.; it was never adorned with places of resort for the poor, the sick, or the insane. It remained, therefore, for Christianity to provide these houses of mercy for the distressed, and thereby to characterize itself as a religion of love — of that love which breathes itself out in acts of philanthropy toward objects of distress. And though many who contribute for the support of these institutions, are doubtless strangers to the sanctifying love of God, yet they originated in Christian benevolence, and are, therefore, an evidence of that Divine principle, which breathes good-will to man.

Indeed, most of these institutions were founded by the exertions of private individuals, who, actuated by that love which the Holy Spirit plants in the heart, were prompted to deeds of charity by the purest spirit of benevolence. The public, seeing their beneficial efforts in meliorating the condition of suffering humanity, were induced to take them under their patronage and support. Hence, many of these institutions of mercy are now supported by the governments of the respective countries where they are

located. But, as I before said, they had their origin in Christian philanthropy, and are therefore indebted to individual Christian enterprise for their existence, and hence are a proof of the superior excellence of that religion which sanctifies the heart, and prompts it to those acts of commiserating kindness, which provide for the poor, the sick, and the distressed. Hospitals, orphan asylums, and others of a like character, are all so many evidences in favor of that love to the souls and bodies of men, which shows itself in these exercises of kindness to the distressed of every class. And in what other way can pure Christianity shew its excellences more substantially than in thus throwing its arms around the helpless widow, the destitute orphan, the sick poor, protecting them, as far as possible, against the assaults of their numerous foes. Surely it speaks with a voice of mercy, which can be heard, and stretches out a hand that can be felt by all that come within its reach.

And does not the perfection of the Christian character shine out here, notwithstanding all the clouds of weaknesses and infirmities which occasionally shroud it, with a bright and peculiar lustre? The claims of mercy are met. The end of existence is answered. The destination of the apostle, "No man liveth to himself," is fully and practically exemplified. We administer to each other's necessities. We mutually support, sustain, and comfort each other, and thus contribute to mitigate the evils of life, to lighten its burden, and to meliorate the sad condition of suffering humanity.

To say that these shining excellences have never been exhibited by any individuals, is to contradict the truth of all history, and especially the history of the Church. Many such individuals have lived to adorn and dignify human nature, and by their consistent conduct to put to silence the caviling objections of an infidel world. Many such now live. I have known such, and know them now, who have been and are now as regular in their Christian conduct, in visiting the sick, providing for the poor and needy, "laying by in store" a due proportion of their income, as they are in sleeping or eating their daily food. And if only one such is found, it is a proof of the possibility of attaining to

this high state of grace, and of exhibiting this perfection of character: for the same grace that sanctified this one, and thereby qualified him to rise superior to the ills of life, and to triumph over the infirmities of his nature, will sanctify all others that seek it in a similar way, and enable them to exhibit the same holy virtues. For the same causes, operating under the same circumstances, will always produce the same effects.

As an evidence of the truth of these remarks, I will give the following narrative of a poor disciple of the Lord Jesus, who lived near the close of the fifth century, at a time, too, when spiritual darkness brooded over the Christian world, and men were groping their way amid the clouds of error and superstition in the path of obedience to the commands God. Yet, even at that time, when the great majority of professed Christians were shrouded in ignorance, immersed in sensual pleasures, when relics, images, and penances began to be substituted for experimental and practical piety, God had some witnesses for his truth, who shone indeed as lights in a dark place, and who furnished a practical illustration of the truth contended for in these numbers. Among others, take the following, which is left on record by *Gregory*, Bishop of Rome. The writer, Neander, says:—

“We should know nothing of the life of this child of God, if the great Bishop Gregory had, like the world, suffered himself to be so dazzled by appearances as not to perceive the treasure in the earthen vessel. We will listen to the bishop himself, as he describes the life of this man.

““In the vault through which we enter the Church of Clermont, lived a certain Servalus, whom many among you know, as I knew him, poor in earthly goods, rich in God, worn out by long illness, for from his childhood until the end of his life, he lay paralyzed in all his limbs. Did I say he could not stand? He could not even raise himself so as to sit upright in his bed, he was never able to lift his hand to his mouth, nor even to turn from side to side. His mother and brother were always with him, to wait upon him; and what he received in *alms he used to distribute to the poor. He could not read; but he had bought himself a Bible, and used to welcome all pious men, and make them read to him*

from the Bible. He sought amid his sufferings constantly to thank God, and spend day and night in praising Him. When he felt the approach of death, he begged his visitors to stand up with him, and to sing Psalms with him, in expectation of his approaching end. And, dying as he was, he sang with him, when suddenly he ceased, and cried aloud: *Hush! hear you not how the praises of God sound in heaven?* And while he turned the ear of his spirit to catch those praises of God, his holy soul departed from his body.'''*

What an instance of the power of Divine grace was this! But that trait in his character which I would note in particular, is his charity towards others, in causing the alms he received to be "distributed to the poor," thus exhibiting the truth of the doctrine for which I contend, namely, that wherever pure religion occupies the heart it breathes itself out in acts of benevolence to the poor, while it impels its possessors to visit the sick and afflicted, as those Christians did this poor paralytic saint of God.

Here, too, we see the fruits of pure religion growing not only in the heart of this poor paralytic, but also adorning the lives of those who administered to his comfort, thus acting reciprocally upon each other, and contributing to each other's sustenance and comfort, and mutually exalting each other in the scale of being. And surely the beauty and loveliness of perfect love cannot be seen more conspicuously, nor shine out more brilliantly than it does in thus calling forth the charities of the rich, the sound and healthy towards the sick, the poor, and the helpless, while these latter ones manifest all the patience, the submission, the resignation to their fate, and at the same time abound in thanksgiving and praise, as did the above described follower of the meek and lowly Jesus. Here is seen the perfection of the Christian character, both among the rich and the poor, both in the living and the dying.

God's love is more precious than his gifts.

* Light in the Dark Places, by Neander, p. 147.

ORIGINAL.

TRUST IN GOD.

BY IDA.

[Concluded.]

We know that all things work together for good, to them that love God.
Rom. viii. 28.

How little we know what is for our best good. Our greatest blessings often come in disguise. That which causes the greatest pain frequently proves the most beneficial. We often pray God to purify and fit us for His Kingdom, and then when He sets about the work we repine, because He does not do it in our own way. Truly, as a wise man once said, "We need grace to enable us to bear answers to our prayers. If we pray for holiness, we must make up our minds to enter the furnace, for thus God has ever been wont to choose His people. He can no more qualify us for the Kingdom without it, than can the refiner of silver purge away the dross, and prepare it for use. It is, however, a pleasing thought, that God's eye is upon the crucible, and He will not suffer us to remain any longer therein, than is actually necessary for our best good.

But how we shrink from self-crucifixion. It is contrary to every principle of the natural heart to have the life of self destroyed, and the life of God imparted instead thereof. The old man struggles hard for life; but he must be nailed to the cross with all his deeds, in order that the new man Christ Jesus may be put on. Now our heavenly Father knows far better than we, how this can best be effected. Visions of glory, and bright manifestations of the Divine presence, such as were witnessed by Peter, James, and John, upon the holy mount, by Stephen when dying, by Paul when caught up to the third heavens, and by the "beloved disciple" upon the isle of Patmos, are not the best calculated to effect this work of self-crucifixion. These are important in their place; but it is not the way in which God usually manifests Himself unto us. But when favored with these glorious manifestations, how apt we are to delight our-

selves more in the comforts, than in the Author of them, and to desire their continuance with us always. We are ready to exclaim with the disciple, when viewing the Transfiguration, "Master, it is good for us to be here!" and with him would fain pitch our tabernacle where we can ever be favored with such bright exhibitions of the divine glory. The disciples could not be gratified, neither can we. They had to follow Christ to the garden, the bar of Pilate, and the cross, to behold his humiliation, and listen to his dying groans. They had likewise to follow Him to the tomb, and witness as it were, the burial of all their hopes; for they "trusted that it had been He who should have redeemed Israel." Now, was it not just as necessary that they should pass through all these painful scenes, as it was that they should witness the glorification of Christ on the holy mount? Could they have been qualified for their ministry without them? Certainly not. So with Paul. His perils by sea and on the land, and among false brethren, were just as good for him, as the vision of things unlawful to utter. And never did that faithful apostle bring more glory to God than when, after having fought the good fight, he suffered a martyr's death, having to the last "kept the faith."

In the case, too, of John, the beloved disciple, banished to the lonely isle of Patmos, we see a beautiful illustration of the text, "All things work together for good, to them that love God." Domitian designed it for evil, but God overruled it all for His own glory. There he manifested himself to the pious exile personally, and so glorious was He in His appearance, that John falls, overpowered by the sight, like one dead. To him were presented views of the distant future, and dark as well as bright visions passed before the prophetic telescope. He beheld the church triumphant, on the sea of glass with the harps of God in their hands — on Mount Zion, and in the golden city. He heard the sweet melody flowing from their lips, as they sang the song of victory. But he had first to trace their steps through the cruel and bloody reign of Antichrist. He saw her fleeing into the wilderness, and heard her groaning under the iron rod of oppression, crying out in her agony, "How long, O Lord, wilt thou not avenge our blood?" But glory commenced the panoramic view, and glory ended it. It

was the Alpha and the Omega thereof. Little, however, did that apostle know of the glory awaiting him on that solitary isle of the Ægean sea. He realised not that God sent him to explore the mines of futurity, while Domitian designed for him to excavate the mines of earth. And thus it has often been with many of Christ's humble disciples. Those very circumstances which have appeared to them the most dark and forbidding, have in the end worked out for them the greatest amount of good, and brought the most glory to God.

We may never be placed in a situation like that of John on a lonely isle, but we may be placed where we may deem that our usefulness is at an end — that we can do no more for God; outward circumstances may forbid our hopes, but let us not repine; for it may be the very best position for us to occupy. Upon the bed of sickness, deprived of the privileges of the sanctuary, we may exemplify the power of saving grace, by meekness of spirit and patient endurance of suffering. God has not failed to secure to Himself glory, as well by the saint in the sick chamber, as the Christian in the active walks of life. It is a great lesson to learn "in whatsoever situation we are, therewith to be content." Every thing that tends to cut us loose from earth, and creature comforts, and leads us to seek consolation in Christ alone, is of incalculable value to us. That probing of the heart which reveals its hidden deformity, is just as necessary to our salvation, as the "peace like a river," and the "joy unspeakable." The one prepares us for the reception of the other. We must be wounded in order to receive the balm of Gilead. We must feel our lost condition, before we can be led to the Saviour. We must realise that without Him we can do nothing, in order fully to rely upon His sustaining grace. Unless the sinner sees and realises that he is "without God, and without hope in the world," he will not be led to "fly for refuge to Christ, and lay hold on the hope set before him in the gospel." Except he have a view of the exceeding vileness and corruption of his own heart, he will not be led to the "fountain opened for sin and for uncleanness." True it is that these things are exceedingly painful and mortifying to the flesh, but without them none could be saved.

Thus it is with the Christian. It is by the cross that he becomes crucified to the world, and to his own fleshly appetites. Why not glory in it, then, as did Paul? He knew its value. He bore it cheerfully after his Lord and Master. It was not worldly ease and earthly aggrandisement that he sought, but he "chose rather to suffer affliction with the people of God," and to have "that honor which cometh from Him alone." His aim was to have self annihilated, that Christ might become all in all. Nor did he fail of attaining to that depth of Christian experience which he desired, for we find him saying, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God." O what a losing of himself in God is expressed in this language of the inspired apostle!

Reader, do you desire the same experience? "O yes," you say, "I desire above every thing else in the world to have my own selfish nature destroyed, that Christ may dwell in my heart by faith." This is right; but are you willing to pass through the furnace — to endure the "fiery trial," — to suffer perhaps deep affliction, for the purpose of attaining to a state of eminent holiness? Can you abandon yourself into the hands of God entirely, for Him to lead you through whatsoever paths it pleaseth Him to appoint? Can you say with the poet,

"Give joy or grief, give ease or pain,
Take health or friends away."

If so, you have that submission and faith in exercise that God looks upon with approbation. O, how dear thou art to his loving heart! You now occupy a position where He can effectually operate in you by the power of His Spirit. Now, He can "perfect that which is lacking concerning you." But if there are any shrinkings on thy part from thus committing thyself to his just disposal, through fear of coming crosses that may have to be borne, or fiery trials that perchance may be thine to endure, O, remember that unbelief causes this fearfulness of spirit, — and also the words of inspiration, "Without *faith*, it is *impossible* to please God." Now, not one step can you advance toward the attain-

ment of purity of heart, without faith. And what is faith, but an implicit reliance upon God? The first act of that individual who has true faith in God, will be to abandon himself to His absolute disposal. Now, with the knowledge we have of His faithfulness, and with the "exceeding great and precious promises of His word before us, and the oft-repeated assurances of His tender regard and love toward us, how can we for one moment hesitate to "commit the keeping of our souls unto Him, as unto a faithful Creator?" We ought not to shrink in view of coming trials, for we have an exceeding broad promise upon which to rely: "My grace is sufficient for thee;" and still another: "As thy day, so shall thy strength be." Surely, these alone ought to be sufficient to lead us to rely upon God with unshaken confidence; but He, knowing our proneness to unbelief, has given us many more; and among them, the one we have so repeatedly quoted stands prominently forth; "All things," yes, *all things*; the "joy unspeakable," and the "heaviness through manifold temptations;" the "hundred fold" and the "persecution;" the glorious manifestation of the Divine presence, and the more obscure light of faith; each are necessary, and all "work together," — not separately, but *together, laboring*, and for what? "*For good.*" To whom? "*Those who love God.*" "Well," says one, "I believe that. I have no doubt but what all things will work for the good of those who love God, but there is my greatest fear, that I do not love Him, therefore am not 'the called according to His purpose.' If I could only feel assured that I did love Him truly, I should feel perfectly satisfied."

My dear friend, it is well to be jealous of ourselves with a godly jealousy, and it ought to have an influence over us, to lead us to the great Test-book of Christian character, that by a close examination of ourselves thereby we may attain to the certain knowledge whether we love God or not. I rejoice we need not be in darkness on this point. "If any man will be my disciple, let him deny himself, take up his cross, and follow me," says Jesus. "Ye are my friends, if ye do whatsoever I command you," says Christ again. Obedience manifests our friendship — our love to Jesus. This fact is brought to view by the apostle John, in another place:

“Whosoever keepeth his commandments, in him verily is the love of God perfected. For this is the love of God, that ye keep his commandments;” or, in other words, this is the way in which our love is exhibited, or made manifest. Love and disobedience are inconsistent with each other. We cannot love God, and at the same time disobey his holy law. Many, instead of referring to the Bible in order to understand their character, settle the question by their state of feeling. A dead or dull frame of mind — a lack of interest in prayer, or reading the Scriptures — is sufficient to lead them to cast away their confidence, supposing this state of apathy to be altogether irreconcilable with Christian experience. Such individuals are always vacillating; there is no permanency to their experience, but they are tossed to and fro by every flight of feeling. They are one thing to-day, another to-morrow. One never knows where to find them. O that they would realize how dishonoring to God is such a course. He calls his children to live emphatically a life of *faith*, not of feeling. Faith lays the foundation of all good feeling. You, therefore, who desire to rejoice evermore, “*have faith in God*,” for in this way alone can you attain to this state of mind.

There are many causes which operate upon our minds, and cause depression of spirits. Ill health, or impure atmosphere, the unbelief of those around us, as well as the “heaviness through manifold temptations,” more or less affect us. How inconsistent, then, to doubt on account of mental depression. In these things we ought to rejoice, having a tendency, as they do, to test the strength of our faith and to show us whether we love God merely for those manifestations of his grace which make us happy, or for what he is, in and of himself.

We ought to reckon this among the “all things” that are working for our good. Every particle of grace received by the Christian will be tried to the utmost; therefore, do not suppose that the more you enjoy of the Spirit’s influence, the less will be your trials, for it is not so. Our trials will always be in proportion to the measure of grace received — never greater, but always equal. The more largely, however, we partake of the Divine

fullness, the clearer will be our perception of temptation, and the better prepared are we, therefore, to overcome.

When we carefully look at this matter, we shall see that the Bible, and the Bible alone, is the only true and safe rule by which to try ourselves, to know whether we love God or not. If we refuse to be crucified, are unwilling to lay ourselves upon the sacred altar, to be consecrated to God, we of course do not love him. But if it is the one great business of our life to understand his will, we may confidently believe that "all things work together for our good," and not only is it our privilege thus to do, but it is also our imperative *duty*. O how many, who would not for any thing knowingly commit sin, are kept from claiming Jesus in all his fulness as their Saviour, because there is something about their feelings, some frame of mind, that leads them to suppose that it would be really presumption for them thus to do. Thus they are in bondage, when if they saw that wilful transgression of God's revealed will was the only thing that ought to prevent them from exercising appropriating faith, they would rejoice in the possession of true spiritual liberty. And those individuals who have transgressed, ought not to despair. Their immediate resort ought to be to the blood of sprinkling. But how often the deeply humbled and penitent soul is kept away, because they feel so very keenly their guilt, and are ashamed to return unto God. But if we have stepped aside from the narrow path, the sooner we return the better shall we please God. "The broken and contrite spirit he will not despise." If we confess our sins, "He is faithful and just to forgive them, and to cleanse us from all unrighteousness." We ought to feel, that we are welcome to return to God, and he is just as ready to receive and pardon as at the first, and we must come in the very same way that we then came. We cannot *slide* back into the old track, and begin anew as though nothing had happened. No, no! There is no getting around the cross. We must come all polluted as we are, and with true godly sorrow for our sins, say as did the prodigal, "Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." O how joyfully will our Father receive us back to himself, and bestow upon us all the privileges of the household of faith.

Then we are prepared to commence anew to run the race set before us with confidence, knowing that we run not uncertainly : for all who run, receive the crown. Let us consecrate ourselves anew to God, give to the winds our fears, appropriate to ourselves the precious promises, and whatever befalls us, find consolation in the assurance, that "All things work together for good to them who love God."

NOT IGNORANT OF SATAN'S DEVICES.

BY THE AUTHOR "OF THE WAY OF HOLINESS," ETC.

SUCH is the exceeding subtlety of Satan, that the most devoted and earnest disciple may be ensnared by his devices, without the most careful reliance on God for wisdom, and a minute observance to the direction of the written word. The danger of being beguiled by teachers, whose theories may not be in entire conformity with the *written word*, is obviously set forth in the following conversation, between one who would be a spiritual guide, and a Mother in Israel.

Said the spiritual guide, "Would you not be willing to sin if God required it?"

"No indeed," quickly responded that Mother in Israel.

"Then you are not entirely dead, or you would be willing to do *any* thing that God wants you to do," said the subtle reasoner.

"God *never* wanted any body to sin! He hates sin," responded the Mother.

"*Why* not be willing to sin, if it would be for the glory of God!" exclaimed the reasoner in an expostulating tone.

"No! No! No! It *could* not be for the glory of God! God never wanted any one to sin." So exclaimed this Mother in Israel, while a feeling of abhorrence possessed her soul in view of being thus assaulted by Satan. She plainly saw that this subtle reasoner, would fain, as an angel of light, have infused into her soul the doctrine of devils, and her righteous spirit was vexed, in view of the boldness of the attack.

Not quite satisfied with the repulse, and tenacious in yielding, the reasoner continued his questionings.

“Do you ever have any wicked thoughts?”

The Mother replied “that wicked thoughts were sometimes suggested to her mind, but she resisted them by prayer.”

He replied, “this is *evidence* that you are not yet *dead*, for if you were dead, if you had wicked thoughts they would not be from the Devil, for the Devil never has any thing to do with the soul that is entirely dead.” He then went on to descant on his own experience, and stoutly maintained, that Satan had not had *any* thing to do with him, during the past fifteen years.

This Mother in Israel perceiving that he who would be her instructor, had already been led far in error by his ignorance of Satan’s devices, was deeply grieved in Spirit. She knew he imagined that he had been led into a higher state, of which he said she might not know, until she had also reached the same point, and well knowing how vain her efforts in teaching him would be, she with an air bespeaking dubiousness and sorrow, shook her head significantly, and said, “I don’t know about that!”

With a look of complacency, sad indeed to witness, this would-be teacher in religion remarked :

“Once *you* were my teacher, but now I am your spiritual teacher.”

And thus in his self-sufficiency and assumption of superior spiritual knowledge, he turned away from one who had indeed exercised in former years a motherly supervision over him in spiritual things.

How little do we know after having once become ensnared by the subtleties of the Deceiver, how far and how rapid we may proceed in error. How passing strange that one should go so far as to imagine he could sin to the glory of God, when God by his *word* declares that he cannot look upon sin with allowance. Yet so it was. This errorist had been so far deluded as to imagine that though he had not sinned for fifteen years, and indeed *could* not sin, yet God for his own glory, might do things in him and by him which by those not in this higher state, might be regarded as sinful.

Surely this is in no ordinary degree a doctrine of devils. What

more could Satan desire than that professed Christians assume the ground that they may sin for God's glory. But in what awful terms does the God of the Bible denounce those that assume this ground. He that committeth sin is of the Devil! The soul that sinneth it shall die! But says the errorist, "He that is born of God cannot commit sin" — though the act may appear in semblance sinful to those in a lower state, yet in the sight of God, they are all his own acts, for "*He* doeth the work." And what a strange perversion of Scripture is here. God who has said, Thou shalt not kill, has with equal authority said, "Avoid the *appearance* of evil." God is not tempted with evil, neither tempteth he any man. What a scandal on the pure doctrines of Christianity did Paul regard the slanderous reportings of those who proclaimed it as one of the sayings of the early Christians, "Let us do evil that good may come." So exceedingly injurious to the pure cause of Christ did he regard it, that he pronounced the damnation of such, just.

And how should such doctrines be regarded, by those who adhere to the blessed doctrine of Christian Perfection. Shall we who believe, that the express object for which our Saviour endured the cross, was to *save* his people from their sins, have our forces weakened by a semblance of fellowship with such doctrines? God grant that the "Guide to Holiness may ever stand out as a faithful Admonitor, to give timely warning of Satan's devices." May it ever serve as a faithful and efficient instructor to those who would find the one and *only* way leading from earth to heaven. It is the way of Holiness which has been cast up for the ransomed of the Lord to walk in. The Bible speaks of no "higher" way, but it teaches the necessity of constant progression *in* the way of Holiness. Neither do the Scriptures give us any authority for the belief, that the Holy Spirit will lead us into any other state, than may be plainly inferred from the Bible. For any one to imagine, that the Holy Spirit will lead him into a state, beyond where the teachings of the WORD may be specially needful, or lead him into a state or a belief, for which an explicit "thus saith the Lord," may not be given, is erroneous. And wherever such a device has obtained, whether among ministry or laity, we fearlessly in the name of the Lord, pronounce it a device of Satan.

THE DOCTRINE OF ENTIRE SANCTIFICATION SIMPLIFIED.

BY THE AUTHOR OF "THE WAY OF HOLINESS," ETC.

SAID a pious mother to a little daughter who was on the eve of attending a special means of grace, "Daughter you have been a professor of religion for some time, and you ought to expect to get much good in attending this meeting — yes you ought to expect to get much more religion. I do not see why you ought not to expect to be *wholly sanctified*." The child listened attentively and then rather earnestly exclaimed.

"Why Ma! I hardly know what you mean by that. If you mean to be so saved as *never* to sin again, that is what I know I *never could do!*"

The exclamation was made with so much warmth, that the pious mother felt a sadness coming over her spirit, in seeing that her daughter had, like too many professors, imbibed the idea that sin is not so exceeding sinful as set forth in the Scriptures of truth. And though the mother imagined her daughter might not understand fully the meaning of the term entire sanctification, if merely spoken of as a doctrine, yet she was not prepared to see her shrink so instinctively, from a state which she imagined might involve salvation from all sin. Said the mother :

"Daughter, God hates sin *now* just as much as he hated it in the days of Adam. God is unchangeable in his nature. With Him there is neither variableness or shadow of turning. He is the same yesterday to day and forever. Think of the effect of *one* sin in the days of Adam. How it has been felt all along down through time, even to the present hour. We are feeling it to-day, and its effect will be felt down through time and to all eternity. Only think! And all this the effect of *one* sin! And now think of Moses what a good man he was, and how the Lord loved him. But Moses committed a sin — "He spoke unadvisedly with his lips." And O the displeasure of God. How greatly did Moses desire to go into the promised land. How he entreated the Lord to let him go over, but Moses had sinned and the Lord would not be entreated. Now my dear daughter if you knew that with the next sin which you

commit, you would be ushered into the eternal world with the stain of that sin on your garments, would you not be very careful how you sinned? You know if there were the least stain on your garments, you could not enter to the marriage supper of the Lamb. You will remember the man that stood speechless."

That little daughter stood speechless with astonishment. She had never before so contemplated the effect of one sin. And as she thus mused on the exceeding sinfulness of sin, in the sight of a holy God, she stood mute in consternation. That solemn pause will not be forgotten. The child still stood gazing in the face of that earnest mother, and the mother still pressed the question, "what would my daughter do if she indeed knew that with the next sin she commits, she would while in the act be ushered into the eternal world?"

At length that mother relieved her anxious daughter by saying, "I will tell you, my dear daughter, what I think you would do. You would *every* moment be looking to Jesus and *trusting* in him to *save* you from sin. O! with what carefulness would you every moment be watching against sin. You would begin this moment to trust wholly in Christ to save you from sin. And if you would trust in him thus carefully, this, and every succeeding moment, He would this and every succeeding moment save you, would He not?"

The child's heart was relieved and her eye brightened. She no more felt that it was impossible for her to "live and sin no more," but felt that she could say with the poet,

"Lord, if on thee I dare rely,
The *faith* shall bring the power."

While she saw that she could not for one moment save or keep herself, it was a relief to her spirit to see that she was not required to save or keep herself, and the simplicity of the process surprised and delighted her. Will not the reader, however young or old, begin to try that simple process *now*. Think of what has been the effect of *one* sin. And then ask yourself whether *you* will lightly sin, or whether you will be saved from sin *just now and just as you are*.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

BROTHER DEGEN :—

I AM not accustomed to write for the public eye, but it has seemed to be impressed on my mind as a duty to furnish something of my experience for the Guide, and if you think the following account of the dealings of God with my soul worthy of a place in its pages, you are at liberty to publish it ; if not, all will be well.

It is fourteen years since I experienced the pardoning love of God—when I first realised something of the import of the words of the angels at the birth of our Saviour, “Peace on earth and good will to man.” For many succeeding years I thought I enjoyed as much religion as Christians in general, yet at times I felt that I needed a deeper work of grace in my heart ; and when I first heard of the blessing of sanctification as something attainable in this life, (which I think was in 1844) I felt an ardent desire to enjoy it. I opened my heart to one of our circuit preachers, and told him if it were possible to live in a sanctified state, I should like to learn the way—but remarked, at the same time, “I do not feel that it is possible for me to live in this world free from sin.” His answer was, “Well Sister you *need never expect it.*” After this the subject was in a great measure banished from my mind, until December 1849, when the Lord in infinite love and wisdom was pleased to let his light shine further into my heart, and revealed to me more of its depravity than I had ever known before. At the same time I had an overwhelming sense of God’s goodness, such as words cannot describe ; I cried in the anguish of my heart, “Is there no relief—must I still live in this way, sinning and repenting, and grieving the Holy Spirit, by serving God with a divided heart.” On one occasion I wrestled in earnest, agonizing prayer till midnight, that the burden might be removed—promising the Lord that I would continue to seek a higher state of grace, and strive to live nearer to Him, by more frequent prayer in secret. In so doing I was greatly blessed, but still the burden was not entirely removed. A few days after this, a Brother in Christ, placed into my hands for perusal,

Wesley's Plain Account of Christian Perfection, and Upham's Interior Life, for both of which I shall have cause of gratitude throughout eternity. I read Mr. Wesley's Christian Perfection first, and it explained to me the doctrine of perfect love or sanctification so clearly, that I felt in the depths of my soul, that that was *just what I needed*, just what my heart was *panting after*. When I opened my Bible it seemed to be written on every page, "without Holiness no man shall see the Lord." I began to pray for a clean heart. My mind became wholly absorbed, as it were, in the subject — I watched, and prayed and wrestled with God for the blessing; and one evening while in agonizing prayer, these words were applied with power, "Be still, and know that I am God." Instantly my mind was calm, and peaceful, but yet my faith was not sufficient to grasp the blessing, although I often felt that it was very near. Thus I went on for weeks, growing in grace, although at the time hardly conscious of it. My mind was so absorbingly intent on being cleansed from all sin, that anything short of it could not satisfy my soul. The morning of the 24th of March, 1850, while so preparing my work as to give me time for a season of retirement in my closet, I felt such a deep sweet peace flowing into my soul, as I never had before experienced. No language can describe it — nor can any but such as have experienced it, realize its blessedness. It seemed indeed like a river pouring into my whole being. I hurried to my room, and throwing myself upon my knees before the Lord, cried, "Lord, give me the witness." Blessed be God! He both heard and answered my prayer, and the witness was imparted in a manner so clear, that I have never once doubted it since. The following words were applied with such power, that if they had been spoken audibly, they would not have made a deeper impression, "Perfect love casteth out all fear." I looked into my heart all fear was gone — although naturally timid and apprehensive, or fearful, of pain, trials and afflictions, it was all gone, all swallowed up in the will of God. O, such a sinking into his will! I could say, "give joy or grief, give ease or pain, but let Thy will be done." All was glory in and around me — and "Glory" escaped my lips many times, though only in a whisper, for I seemed to be so filled that I could

not speak above my breath. For several days my peace was as a river ; when feeling it to be my duty to confess what the Lord had done for me, the adversary suggested many things which in a measure disturbed my peace : among others, the duty of confession was made to appear a greater cross, from there being but one person in the place of whom I had any knowledge, who professed or even believed in the doctrine of sanctification. About this time there was to be a Quarterly Meeting held at our church, and I resolved to improve the opportunity to confess what great things the Lord had done for me. The adversary suggested, that I would not be believed. My struggle of mind was great both on my way to the church and while there ; until I arose and in a few broken sentences testified that the Lord had blessed me, even me, with that perfect love which had taken away all fear of suffering and of death. The moment I sat down, the tempter left me and all within was peace, and joy in the Holy Ghost ; — my faith was strengthened, and I could again rejoice with a joy that is unspeakable and full of glory. I firmly believe that if I had not made a public confession, I should have lost the blessing. As I look back upon the time, I feel that the power of an Almighty God alone, has kept me from falling. Truly He has led me by a way I knew not, and praised be his Holy name, He is still leading me, and enabling me to keep my all upon the altar. While travelling in this narrow way, the Guide has been a *great blessing* to me, in lightening up my path ; its pages are always read with *great* interest, and it is always received as a welcome visitor.

L.

ORIGINAL.

PERSONAL EXPERIENCE.

DEAR BROTHER : —

THE duty of contributing my mite of personal experience for the Guide, has never appeared so plain as at present, though I have been a subscriber several years. I have but one desire in writing, that is, to do my Master's will ; and if you think it best to lay this aside, no injury will be done my feelings. It was during the fall of 1839, while a series of meetings were being held in my native

town, that, I was enabled to give my poor unworthy heart to Christ, and to choose Him for my portion for time, and Eternity. Early in my Christian experience, I felt the necessity of being a whole hearted Christian, and had strong desires for holiness; indeed I felt it an imperative duty to obey the command, "Be ye holy." But here the enemy came in with the suggestion that it was presumption for me, a young convert, to think of being holy — when there were those around me, who had enjoyed religion for ten, twenty, and even forty years, without making any such profession. Ah, would that there were more Fathers and Mothers in Israel, some in every church, that could take young converts by the hand, and tell them from blessed experience, that the blood of Jesus cleanses from all sin; — but there were none such there, and I verily thought it too much for me to expect. Yet I resolved in the strength of grace to go forward in every duty, and often felt the influences of the Spirit, urging me on to higher and holier attainments.

About three years after this I was privileged with an opportunity of attending the Wesleyan Academy at Wilbraham, and while there of being associated with a choice band of holy and devoted souls, whose constant theme was full salvation. I felt to praise God that I had at last found the company my soul desired, and now began in earnest to seek the pearl of perfect love — and Glory be to God I did not seek in vain. Through the assistance of divine aid, and the example and influence of those around me, I was enabled to present body, soul and spirit, on that altar that sanctifies the gift. Yes, my little all was consecrated to God, and I felt that He did, for Christ's sake, accept the offering, and that the blood of his dear Son did cleanse my poor unworthy heart from all sin and moral defilement — and for weeks and months my mind was kept in perfect peace, staid on God. I could "rejoice evermore, pray without ceasing and in every thing give thanks." I could come to Him with the simplicity and confidence of a child, and felt that I had but to ask in order to receive. "Great peace have they that love thy law and nothing shall offend them." These words of the Psalmist were sweetly verified in my experience; and I often wondered that professing Christians could be satisfied with any thing short of salvation *from all sin*, when there was such a

fulness in their Father's house, and they were invited to "ask and receive that their joy might be full." I was much encouraged by the example of those, with whom I had daily intercourse, to press on from one degree of grace to another, and to seek to be filled with all the fulness of God. O! what blessed seasons we used to enjoy while bowed together at the throne of heavenly grace — such a sweet blending of kindred spirits, made one in Christ, and all attracted toward their great Centre, whose name is Love. Such sweet manifestations of the divine presence, and overshadowing of the divine glory, I have sometimes thought it would never be my privilege again to enjoy this side of heaven. But the hour of separation came, and that little band were scattered in various directions, in their Master's vineyard, to spread Scriptural holiness: — and one, a dear sister, who was a burning and shining light, has since gone to the missionary's reward from a heathen shore. O! would that I had always lived in possession of this glorious treasure, and never grieved the Holy Spirit, by yielding to blind unbelief. But on leaving the society and privileges I had enjoyed, and being engaged in teaching in a place where there was little religious enjoyment, the temptation came, "You had better say nothing about this full salvation, as there are none here who will believe it — you can exhibit it in you life, but say nothing about it; your example will be sufficient." Alas, I found that this blessed light which had illumined my path-way for more than two years, was not given me to put under a bushel, and in neglecting to confess Christ, as my Deliverer from all sin, He withdrew the clear evidence I had enjoyed — and to my great grief, and sorrow, I confess that several years of comparative darkness followed. At times, thinking I enjoyed a measure of perfect love; and others, almost despairing of regaining what I had lost. But blessed be God, He did not leave me in this low condition, but sent this message to my weary spirit: "Return unto me, and I will return unto you." "Then will I sprinkle clean water upon you, and ye shall be clean." My soul obeyed his gracious call, and felt the sweet assurance, that He did restore the joys of his full salvation. And now, through grace, I have power to reckon myself "dead indeed unto sin, but alive unto God through Jesus Christ my Lord." And though I

have not always the bright evidence I could desire, yet I realize "the just shall live by faith;" and so long as I feel that all is on the altar, and the sweet assurance that it is accepted through Christ, it is enough. Yes, I have learned that it is not feeling that saves us, but faith — *that faith* that works by love and purifies the heart, that faith which bears us above the trials and conflicts of life, and ever points us to the blessed fountain which was opened in the house of David for sin and all uncleanness. Glory be to God for this blessed doctrine, *salvation from all sin* through simple faith in the atonement of Christ. Perfect love that casts out fear,

"This perfect love is joy, is joy complete,
I feel it mine, I feel it mine;
Its streams are holy, holy, pure, and sweet,
They're all divine, all divine;
It comes in floods, it fills my soul,
Like wave on wave its billows roll;
O yes its power overwhelms the whole;
All is well, all is well."

O! that I may ever live in possession of this priceless pearl, and in all things adorn the doctrine of Christ my Saviour, is the fervent desire and humble prayer of

Your unworthy sister in Christ.

M. B. C.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE.

XII.

GRAND DUCHY OF TUSCANY — FRANCESCO AND ROSA MADIAL.

IN our missionary article for November, we gave some account of these confessors and sufferers for Christ. There are further communications concerning them in the Journal of Evangelical Christendom for December. It appears that since the passing of

the cruel sentence, which consigned them to a shameful and prolonged punishment, for the sole "crime" of reading the Word of God, much has been done, and an interest has been awakened in their case in almost every Protestant State in Europe. A deputation to the Grand Duke of Tuscany was ultimately resolved upon. It consisted of the Earls of Roden and Cavan, and Captain Trotter, for England; Count A. de Gasparin, and Captain M. de Minont, for France; Count A. von Pourtalis, (formerly Prussian Ambassador at Constantinople,) and Captain M. von Bonin, (Captain of the Guards of the King of Prussia,) for Germany; Colonel Tronchin, and Count de St. George, for Switzerland; and M. E. de Soeterwonde, for Holland. This respectable and influential deputation has performed its mission — but without success. Francesco Madiari and his pious wife are still in prison, and the Tuscan Government turns a deaf ear to the importunities of the united Protestantism of Europe.

On the arrival of the deputation at Florence, they made a communication to the Duke of Casigliano, the Tuscan Minister for Foreign affairs, stating the object of their mission, the capacity in which they came, and their determination not to resort to the medium of diplomacy, and soliciting an audience of the Grand Duke. To this note they received a reply, in which they were told, that his "Imperial Highness" appreciated "the course which they had adopted, and would have repelled any political pressure, had that been used;" that "the Madiaris were condemned for the crime of propagating Protestantism, which is proscribed by the laws of Tuscany, as an attack upon the religion of the State;" that the Grand Duke "reserves to himself the exercise of his prerogative at such time as he may judge right, and can allow no interposition in a case which concerns the administration of justice;" and declined to grant them an audience. Thus repulsed, as might perhaps have been anticipated, and adhering to their resolution, not to request the intervention of either of the Ambassadors at the Tuscan Court, no other course seemed open to them, than to transmit to the Grand Duke, through his Minister, the document they intended

to have left with him, had they been favored with an interview. This they accordingly did—the Duke of Casigliano intimating, however, in acknowledging the receipt of the document, that he did not consider it consistent with his duty to lay it before his royal Master. The deputation was thus again repulsed; and for any thing to the contrary in the communications made to them, the Madaiais are doomed to drink the cup of sorrow to its dregs. The deputation, indeed, have said that they infer an intention to liberate the prisoners from some expressions in the answer sent to their application for an audience; but for our part, we confess that we do not see a sentence in that note, which might not be written by Nero. At the same time, we think the Madaiais will be liberated. It does not become a despot to seem to yield. But we believe him, nevertheless, to be thoroughly alarmed at the position in which he finds those atrocious proceedings have placed him, in the face of observant and indignant nations. He little apprehended that such a commotion would be excited by the wrongs inflicted upon two persons so humble as these victims of his malice. Rome thought herself safe (for the inebriated yet insatiable sorceress, still thirsting for the blood of God's saints, is at the bottom of it all) in worrying these feeble sheep. But there is ONE, whom neither Rome nor her vassals are much accustomed to think of, who not only looks on with intense interest when His servants are persecuted, but who has caused these memorable and significant words to be engraved in imperishable characters, upon a tablet more durable than marble or brass: "*He that toucheth you, toucheth the apple of His eye.*" And it must strike all who take notice of such matters, as a thing quite as indicative of His unseen interposition, as in itself it is unprecedented, that monarchs and princes (and this is literally the fact) should be moved to sympathy, in common with their subjects, in the sufferings of persons otherwise of no public consideration, than as suffering wrongfully for conscience sake. It is well known that several of the Continental Sovereigns have manifested a warm interest in this case. The steps taken by the King of Prussia were very praiseworthy indeed, and it is said that the English Court, also, has interested itself in the matter. Under

the influence thus exerted from so many quarters, the end may be attained. At the same time, unless this act of mercy — or rather of justice — comes soon, it may come too late to one of the parties, as Francesco Madias is so reduced by the treatment received, that he may yet find a dungeon the nearest path to heaven. Should our expectation of his Highness' clemency be disappointed, there is diplomacy still in reserve; and we trust that British statesmen, in that case, will not shrink from the duty of taking the lead in a united protest from all Protestant Governments, against this attempt to revive the intolerant spirit of the worst age of Popish persecutions.

For this sentence on the Madias, if nothing is done to check it, will have a widely extended result. Solemnly pronounced in the face of Europe, confirmed by the Sovereign, (who might have used the right of pardon, and refused to do so,) this sentence must not be considered as an isolated fact. It is the signal of a fearful transition — a return in the spirit of secular princes, to the errors of the past; a fresh encroachment of the Canon Law on the legislation of their States — and a first symptom of the submission of their conscience to the conscience of the priests, however bloody may be its requirements. Their canonical laws concerning persecution are considered by them as unchangeable, because Divine; the atrocious bulls of the Popes, for the extermination of heretics, have lost none of their authority in the eyes of the priests; the decrees of the Provincial Council of Toulouse, of Beziers, and of Oxford, as well as the General Councils of Lateran and of Constance, require that for all future times all such Christians as the Madias should be burnt alive. But these laws have for the last century been rendered powerless by the indignant voice of humanity, and it seemed as if their application were to be nothing henceforward, but matter of ancient history. Now, the trial of the Madias marks the return of a time when the conscience of judges and princes not daring to make itself heard in opposition to that of the priests, their hands are to be again imbrued in the blood of the servants of God. And whither does this tend? Why, the same principles and laws which demand the punishment of these two inoffensive beings at the hands of the

Tuscan tribunals, may equally demand of all Catholic princes to take up arms against the Protestant nations — in fact, to exterminate heretics abroad, at the head of their armies, as they exterminate them at home, by means of their tribunals. But “there is a God in heaven.”

The deputation being prevented from seeing the Duke of Tuscany, they appointed Earl Roden to visit the Madias. This he was permitted to do. He visited each of them in their cells, and having communicated the interest and sympathy felt for them by Evangelical Christians of all nations, he conversed at large with them, and then commended them to God in fervent prayer. His Lordship (who is a holy and useful Christian) states himself as having been very much delighted by the manifestations of deep, devoted piety, which these sufferers exhibited.

Since the above was written, the Mail has brought information of a great effort in behalf of the Madias, just made in England — a memorial “signed by 46 Members of the House of Lords, 21 of the House of Commons, 26 Baronets, 1,550 Clergymen, 9 Generals, 94 other Officers, 19 Admirals and 71 other Naval Officers, 321 Justices of the Peace, 630 Professional Gentlemen, 11,431 Bankers and Merchants, and 8,894 other persons, being a total of 23,173 signatures” — earnestly requesting the Queen to make known to the Tuscan Government the feelings of the British nation, and their solemn public protest against this outrage upon conscience and humanity. May God bless the effort.

In conclusion, some of the leading reasons of our interest in this case are the following:—In the first place, here are two holy and devoted Christians persecuted for the Lord’s sake; “if one member suffer” are not the other members to exercise a true Christian sympathy? Again, the Madias are only the representatives of hundreds more in Italy, who are threatened with a like fate, and for a like “crime.” Lastly, in their case is deeply involved the question of evangelizing Italy and the Popish States of Europe by a free Gospel; and every lover of Christian holiness must feel interested in their results.

W. BUTLER.

Shelburne Falls, Mass., January, 1852.

RECEIPTS FOR THE GUIDE.

FROM DEC. 1, TO DEC. 28, 1852.

\$	PAYS TO	\$	PAYS TO	\$	PAYS TO
Abbott Mary A	1 July '53	Gooding Julia A	1 July '53	Peters Adaline	1 Jan '54
Adams Betsey C	1 Jan '54	Gaston W B	4 July '52	Pollard Julia	1 Jan '54
Andrews Delia	1 Jan '54	Gilbert P B	1 July '53	Phillips T G	4 Jan '53
Allen S A	1 Jan '53	Goodrich M A	1 Jan '54	Parsley E H	1 Jan '54
Atwood Joseph	1 July '53	Gregg John	1 Jan '54	Pope Esther	1 Jan '54
Austin B	1 Jan '54	Goforth Samuel	1 Jan '54	Qualk Jacob	2 Jan '53
Ayers Susan	75 Oct '52	Gile Judith S	1 Jan '54	Redford Rev B	1 July '53
Bond E T	150 Jan '54	Green Cushing	1 Jan '54	Roberts H H	1 Jan '54
Boyle Jane	1 July '53	Gunn George	6 Jan '53	Reeks Rev T B	1 Jan '54
Boland E N	1 Jan '53	Gorham Juliette	1 Jan '54	Randall John	1 Jan '54
Benjamin Rev A	1 Jan '53	Garnsey Mrs C A	1 Jan '54	Ross Sarah	2 Jan '54
Brown Uriah	1 Jan '54	Gorsline G	1 Jan '54	Robinson E T	1 Jan '54
Bronson James	1 Jan '53	Howe Hannah	1 Jan '54	Rounds S N	1 Jan '53
Burdick J C	1 Jan '54	Hyde I B	2 Jan '53	Rose Abel	2 Jan '54
Brown Mary	1 Jan '54	Hill W W	1 Jan '53	Sample A	2 July '53
Brown Almira	1 Jan '54	Hoblitzell H	1 Jan '54	Sawyer Wm	1 July '53
Bigelow Eliza A	1 Jan '54	Hamilton W	1 Jan '54	Stevenson Anne	1 Jan '53
Bullen Sarah E	1 Jan '54	Hamilton John	1 Jan '54	Stillman Mrs C	1 Jan '54
Ball Elijah	1 Jan '53	Harwell G W	1 Jan '54	Shurtleff P B	1 Jan '54
Bacon John	1 Jan '53	Heflin Rev B T	1 Jan '54	Shoff J	1 Jan '54
Beebe W H	1 Jan '54	Hamlin J K	1 Jan '54	Spindler Geo	2 July '54
Baldwin Mrs R H	1 Jan '53	Hunt Jane E	1 Jan '54	Spindler W R	1 Jan '53
Belton J S	1 Jan '54	Hawkins L L	1 Jan '54	Saunders John	1 July '53
Benton W	1 Jan '54	Huntley F T	25 Jan '53	Stewart Sarah	1 July '53
Burrill B H	1 Jan '54	Hill J B	1 July '53	Snell Mrs C	1 Jan '53
Barham R H	1 Jan '54	Harriman J	1 Jan '53	Shotts Mrs E	1 Jan '53
Baker Rev M G	47 July '53	Jewell Geo	4 July '53	Smith D E	150 Jan '54
Brock Nelson	1 Jan '54	Jackson Rev A	2 Jan '53	Simmons Leah	2 Jan '53
Babcock Adalaide	1 Jan '54	Ketcham O	1 Jan '54	Smith A C	1 Jan '54
Batten Rev H (yes)	2 67 Jan '54	Kocher P P	1 Jan '54	Soule Catho	3 Jan '54
Conable Mrs A S	2 50 Jan '53	Kirk Mary	1 Jan '54	Tracy Emily	1 Jan '53
Chamberlain W	1 Jan '53	Lunt W S	1 Jan '54	Teel John D	1 Jan '54
Chase John G	1 Jan '54	Libbee Elvira	1 Jan '54	Thatcher R	4 July '53
Cook Thomas	1 July '53	Little Rachel	1 Jan '53	Thompson J	1 July '53
Cobb Wm N	1 Jan '54	Lyon Mrs E	1 Jan '52	Taft Sarah	1 Jan '54
Chubbuck Polly	1 Jan '53	Lea N W	1 Jan '54	Tinton Mrs S	1 Jan '53
Calbreth B B	1 Jan '54	Lee Mrs A H	1 Jan '54	Tillett Rev J	1 Jan '53
Cauzhey Mary	1 Jan '54	Lindsay Polly	1 Jan '54	Theobald Mrs H B	1 Jan '54
Cruget John	1 Jan '54	Mitchell Sewell	1 Jan '54	Thurston H	1 Jan '54
Cagwin Mrs H	1 Jan '54	Mumford A A	1 Jan '54	Taylor Mrs H A	1 Jan '54
Campbell Mrs A	1 Jan '54	Millard Charlotte	1 Jan '54	Taylor R H	1 Jan '54
Christmas J	1 July '53	Mitchell S L	1 July '54	Towne Olive A	1 July '54
Chamberlin L A	1 Jan '54	Mathews C A	1 July '53	Vanneman I	1 Jan '54
Conant Sally	1 Jan '53	McMurray S for 28 subscribers	28	Watson Mrs	1 Jan '54
Donnelly Rev F	1 July '53	from Halifax	28	Walker Mrs S	1 Jan '54
Dubois John	1 July '53	Mead Jane	1 Jan '54	Williams Mrs E	1 July '53
Dawson J H	1 Jan '54	Matthews Chas	1 July '53	Wilson Rev E P	1 Jan '53
Davenport C G	1 Jan '54	Macomber J	1 Jan '54	Ward Nathan	1 Jan '54
Davis Devotion	1 Jan '54	McAllester Mrs C	1 Jan '54	Whittaker James	2 Jan '54
Doan Charlotte	1 Jan '54	Montgomery Mrs E	1 Jan '54	Wetherbee L	1 Jan '54
Dunn Mrs B	1 Jan '54	Marston Dr E	1 Jan '54	Wiley Hannah	1 Jan '53
Eaton Josiah	1 Jan '54	Murdock Jesse	2 July '53	White Saml	1 Jan '54
Edmunds M E	1 Jan '54	Martin Saml	1 Jan '54	Whitehead Paul	1 Jan '54
Edson E	1 Jan '53	Merrill Amos	4 July '53	Wadsworth Rev E	1 July '53
Ellis Rev J	1 Jan '54	Munroe J R	1 Jan '54	Wood Gray	1 Jan '54
Fuller Edward	1 Jan '54	Newman C R	1 July '53	Wyche Rev I T	1 Jan '54
Fitz Hannah E	1 Jan '54	Newcomb David	1 Jan '54	Williams Rev B M	1 Jan '54
Fuller Harriet	1 Jan '54	Noble Mrs D	1 Jan '54	Wyche Mrs P	1 Jan '54
Farmer John	1 Jan '54	Newell M I	4 July '52	Wyche P P	1 Jan '54
Fox Joshua	1 Jan '54	Nicks M A	1 Jan '53	Wakeman Sally	1 Jan '54
Findlay Anne	1 Jan '54	Nichols Chas	1 July '53	Williams J R	1 Jan '54
Fellows John	1 Jan '54	Ohl Catharine	1 Jan '53	Wright A	1 Jan '54
Forbes H F	1 July '53	Owens Mary A	1 Jan '54	Wright Mary E	1 July '52
Fountain J	1 Jan '54	Philbrick Mrs B S	1 Jan '54	Waldron Nancy	150 Jan '54
Furman Rev E S—Have credited you to Jan '54		Powers Moses	2 Jan '54	Waldron Eunice	150 Jan '54
Gow J P	1 Jan '54	Pinekham A	1 Jan '54	Wilde Jane B	7 69
Gorham R W	1 July '52	Prebsh Wm	1 Jan '54	Woodhuil E	1 Jan '52
Gardner Mrs A	1 Jan '54	Powell John	1 Jan '54	Yardie Miss	1 Jan '54
Gunn Miss E	1 Jan '54	Peacock A	1 July '53	Young Anne	1 Jan '54
		Puff J	1 July '53	Yongue S H	1 Jan '54

SEE THAT THE MONEY YOU SEND US IS DULY ACKNOWLEDGED.